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Herald OF THE Morning

"Watchman! what of the Night? the Morning cometh, Watchman what of the Night? and also the Night."

Investigation of the time and manner and object of the second coming of Christ.

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OUR POSITION.

From 1843 to the present time, the light on the *Time* and *manner* of the advent of Christ has been continually on the increase; and as we have passed terminus after terminus of the prophetic and chronological periods, whither that of the 2300 days, of Dan. 8: 14, and which ended in, or about, 1843-4; the 6000, in 1873; the jubilee cycles, in the spring of 1875; or the equality of the two dispensations, with the harvest of the gospel age, the first phase of which ends this present spring; the pathway, after each crisis had been passed, was made to shine more and more. And now, what we had fully believed to be the last of these terminal points, has been reached and passed, and the hoped-for deliverance is still unrealised. And the question is again forced upon us, What scriptural position, if any, can now be occupied in harmony with all this unfolding light, in relation to the closing work of this dispensation? In other words, is there advanced light in strict harmony with that of the past? or are these great chronological and prophetic mensurements to end in disappointment and darkness?

In the last number of the Herald, May 15th, [illegible] lowing statement, If it were not for Luke 17: 30, and onward, I should have no doubts remaining.

That we are chronologically entering into the foretold "time of trouble," there is no room for doubt, and our reasoning was, that this time of trouble could not progress far, until after translation, because, "the saints shall judge the world." And there is no lack of proof that the saints are to be *with* Christ, in the execution of these judgments; for when he overcomes the nations "they that are with him, are called, and chosen, and faithful," (see Rev. 17: 14, and 19: 19; also, 2: 26. and Ps. 149: 9.). But in all these texts proving that the saints are to judge the world, we had failed to see the distinction in the disposal of the *world* and the *tares*. And nowhere is it taught that the saints are to judge or *execute* judgment on the tares, (hypocrites) or those who are to have their part *with* hypocrites. "The clusters of the vine of the earth," (Rev. 14: 8) appears to synchronize with, or at least to include the tares of Matt. 13: 42, who are cast into the furnace:—"And the angel thrust in his sickle into the earth and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city." (Rev. 14: 19.)

Now turn to Isa. 63; and learn that when this "winepress" is trodden, the saints are not yet with Christ:—"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there were none with me: for I will tread them in mine anger and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redemed is come."

This work, whatever it symbolizes, must certainly precede the time when the saints are caught up to meet the Lord in the air; and so shall we ever be *with the Lord*." While the conquest of the *nations* and ruling them "with a rod of iron," is clearly the conjoined work of Christ, and those who are to be forever with him. "So shall it be in the end of this *aion* (age). The Son of man shall send forth his angels, and they shall gather out of his kingdom (church), all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth: *then* shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 40–43.

That the treading of the winepress of Isa. 63: and Rev. 14: 20, are one and the same, no one who will read the context, can I think for a moment doubt. And yet the judgments are evidently not the judgments on the nations, which are to be executed by the saints. Therefore it follows that "we who are alive and remain," will not be "caught up to meet the Lord," until this first stage of trouble in the disposal of what is represented by the "clusters of the vine of the earth" be passed. In other words, until the tares [illegible] harmonizes not only with Luke 17: 30–36, but with Ps. 91: "No plague shall come nigh thy dwelling. Only with thine eyes shalt thou behold and see the reward of the wicked." And the "tares" not the world, are "the wicked," or "children of the wicked one."

From the above, it appears that during this first phase of the coming time of trouble, the *saints* are to be protected. "No evil shall befal thee, for he shall give his angels charge over thee, to keep thee in all thy ways," (verse 10.) And during this period the saints pass through the fire: but like the three Hebrew captives, (Dan. 3: 27,) "not the smell of fire is to be on their garments;" and Luke 17: 30, and onward, has a complete fulfillment. And, as in the Elijah type, after crossing the Jordan, *we go on with no definite object-point.*

LOCALITY OF THE WINEPRESS.

"And the winepress was trodden without the city." (Rev. 14: 20. The "city," "that great city that reigneth over the kings of the earth," represents the Roman Empire. The Advent movement, with all the signs, the darkening of the sun, May 19th, 1780; the falling of the stars in November, 1833; the going forth to meet the Bridegroom, in the 1843-4 movement; and the midnight cry, harvest mesage, etc., have been in the main, confined to this country. The Gospel, to be preached "as a witness to all nations," began in the east, but is to set in the west. Hence, as all the signs, and the movements connected with the second advent have in the main been confined to this country, the wheat and tares, are, in the main, represented here, where the Gospel sun goes down. And therefore we may look for the treading of the wine press, to be in this western world, "without the city," that is, outside the Roman empire.

THE SEA OF GLASS.

"And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they *sing* the song of Moses the servant of God, and the song of the Lamb, saying: Great and marvellous are thy works, Lord God Almighty, just and true are thy ways thou King of saints. Who shall not fear O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest,"—Rev. 15: 2–4.

If the saints are to pass through the fiery furnace into which the tares are to be cast, and yet "no evil shall befall them," the 91st Psalm will then have its perfect falfilment:—"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee, only with thine eyes shalt thou behold, and see the reward of the wicked. Because thou hast made the Lord, my refuge, the Most High, thy habitation. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."

This "As it were a sea of glass mingled with fire" is [illegible] the condition of the gathered "wheat," surrounded by the angels, in which condition they [illegible] remain while the gathering [illegible] invisible and miraculous protection, so [illegible] evil will befall them." "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." And yet they will seek to protect neither goods, or houses, or land, in this coming reign of terror, "He that is on the housetop, and his stuff in the house, let him not go down to take it away; and he that shall be in the field, let him not return back." And yet as promised in Isa. 63: where they are to "dwell with the devouring fire," it is added (verse 16), "He shall dwell on high; his place of defence shall be the munition of rocks; bread shall be given him, his waters shall be sure."

These are the overcomers, the *gathered* wheat. And when the fiery ordeal is passed, they are to be with Christ in his throne. That these who are on "as it were a sea of glass," and who overcome the world (beast), are the same as the gathered wheat of Matt. 13: 30, I think no one can question; and yet, as we shall show, the gathering by the angels is not the glorification of the church. "He shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone," would in no way be applicable to the glorified. *They* are to be equal to the angels, neither can they die any more; and hence could neither need or receive protection from "the terror by night, nor the arrow that flieth by day."

But while on "the sea of glass," they are not idle; they have a song to sing. A "*song*," in the language of Scripture, means a prophecy. The songs of David, were prophetic utterances. The song of Moses was something far deeper than a mere jubilant exultation. His song, although clothed in dark utterances and under the vail of the natural, was ever the song of redemption: he wrote of Christ, the Redeemer of the world; and Deut. 32: is an epitome of the plan of the ages:—"And Moses spake in the ears of the congregation of Israel the words of this

song, Give ear, O heavens, and I will speak. and hear, O earth the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, the small rain upon the tender herb, and as the showers upon the grass. Because I will publish the name of the Lord: ascribe ye greatness unto our God, he is the Rock, his work is perfect; for his ways are judgment." And as the song progresses, it spans the ages, "Remember the days of old, consider the years of many generations, when the Most High divided the nations their inheritance." And gliding down the centuries, he speaks of their rejection of the Rock that begat them, (the *second* Adam); "And that Rock was Christ." "Of the Rock that begat thee thou art unmindful; and when the Lord saw it he abhored them, and said, I will hide my face from them, (the house was then left desolate). O that they were wise, that they understood this, that they would consider their latter end, (the expression uttered by Christ as he wept over their City)." A little further on and he sings of the restitution: "For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone." Here the prophet Daniel catches up the strain:—Dan. 12: 7—"When he shall have accomplished to scatter the power of the holy people, all these things shall be finished." And even the time of trouble is not left out of this song,—"If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me." Then like the prophet Zeph. 3: 8, showing the glorious outcome of this tremenduous day" in "turning the people of all nations "to a pure language," he also sings of that brighter future (verse 43), "Rejoice O ye nations with his people: for he will avenge the blood of his servants, and will be merciful to his land and to his people."

And what is the song of the *Lamb*, but utterances of his Spirit in the prophets? Surely the "song of Moses the servant of God, and the song of the Lamb, is nothing less than the [illegible] of the [illegible] is shining, the harp-strings are being tuned in unison with the song:—"Great and marvelous are thy works, Lord God Almighty; who shall not fear thee, O Lord, and glorify thy name; *for all nations shall come and worship before thee.*" "Rejoice O ye nations, with his people;" "Glad tidings which shall be to all people." "Let the heavens rejoice, and let the earth be glad, let the sea roar, and the fulness thereof; let the fields be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord, for he cometh to judge the earth: he shall judge the world with righteousness, and the people *with his truth.*" "All nations shall come and worship before thee, for thy judgments (truths), are made manifest.' (The word rendered *judgments*, here is *dikaioma;* and the same word in Rev. 19: 8, is rendered *righteousness*, "the righteousness of the saints." And are not these glorious truths, the plan of the ages, the *re*-generation of mankind through the second Adam and his *wife*, the *harps* whose strings are now vibrating from Genesis to Revelation; and which are soon to pour forth melodious strains from the sea of glass, the song of Moses, the servant of God, and the song of the Lamb.

If we are not mistaken, there will be a ripening of "wheat;" a sanctification of the spiritual element of the churches, during the next few years, by the spread of these glorious truths, which shall leave not a kernel ungarnered. God is in this movement, the glorious light of truth is shining from his word, as it has never shone before; and his ministering spirits are abroad in the land; "Are they not all ministering spirits sent forth to minister for them that shall be heirs of salvation?" And in this dark hour, that is settling down on the nations, the angels are to gather the wheat; not to a *locality*, but to a condition, of victory over the world. "And this is the victory that overcometh the world, even your faith." And these overcomers shall pass through the furnace, "without the smell of fire upon their garments." "For he shall give his angels charge over thee, to keep thee in all thy ways." Hence these overcomers, the gathered wheat, will escape all these things that are coming on the earth, and stand before the Son of man.

Only those who are truly sanctified or separated from the world, by present truth, are to stand on "as it were a sea of glass mingled with fire," while the winepress of God's wrath is being trodden, and no plague shall come near their dwelling. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not. And I will spare them as a man spareth his own son that serveth him. For behold the day cometh that shall burn as an oven; and all the proud, yea and all that do wiedly, shall be stubble."

THE WORK.

If, as we verily belie, the Gospel dispensation is ended, and yet the *church* are to remain in the flesh, during the adding of the winepress, or at least during a part of that, and of the coming time of trouble, a question as to the nature of their work becomes important.

After the tares are separated, *and* "*cast into the furnace of fire*," the wheat is to be gathered. But there is nothing in the parable of the tares and wheat, nor so far as I am aware, in any other Scripture proving that the "wheat" may not require further ripening after the tares are separated. And if we are to go through the fire, "Who among us shall well with the devouring fire?" (Isa. 33: 14. it is that he may "purify the sons of Levi that is, the "royal priesthood." "Who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap." (Mal. 3: 2,) The bride is "to make herself ready." And there is more trial for the church, it proves that the church needs it, hence, she is not yet ready. And not only we who are already in the light, but possibly many precious grains of "wheat," are yet scattered far and wide, who need the ripening influence of this "blaze of light," and the "fiery trials." Letters from various and distant parts are daily coming in filled with [illegible] precious ones, already in the true light has but just reached them, and they fairly leap for joy; pure gold ripening for the Master's use.

O, if this is to be the work, holding up the light, that these precious ones, already in Christ, already spiritually developed, may see and know the present truth; will the certainty that no "tares" will now come in, nothing but the real members of Christ's body, is it not a precious boon for all who are co-laborers in this work, to be found thus giving *the household*, meat in due season? "Blessed is that servant whom his Lord when he cometh, shall find so doing."

THE TIME.

How long it was from the day of Pentecost, to the turning from the Jews to the Gentiles, we have no means for ascertaining, with any absolute degree of certainty. The conversion of Cornelius (Acts 10:), does not seem to be the turning point; the baptism of the Ethiopian eunuch (Acts 8), preceded that of Cornelius. And both of these were before the positive injunction, given in (Acts 13: 46);

The gospel, which was to take out a people from among all nations, to constitute the "church of the first-born," was to be preached as a *witness* to all nations, *beginning at Jerusalem.* And all that were gathered out of the Jewish nation, prior to the destruction of their nationality, was, so far as Bible history informs us, in these early days of Pentecostal grace, since those who persisted in their persecution and blasphemy, seem to have been hardened for their fate.

Although the time during which the wheat was being gathered is not given, the measure of the day of wrath, and their nationality, was thirty-seven years from the end of their dispensation. So although the time for the gathering of the wheat from the gospel church is not given, yet the measure of the day of wrath and the times of the Gentiles is to be thirty-seven years from this present spring, or from the end of the gospel dispensation.

It may have been the latter half of the week in which Christ was crucified, or three and a half years, during which that gathering of the wheat from the Jewish church continued; but of this we have no *positive* assurance, since there may have been no gathering from the Jewish church after the conversion of Cornelius, although favor may have been shown to that nation, by withholding the judgments of God, because of the Gentile converts who were mingled with the Jewish nation.

From the above, we argue, that the time for gathering the wheat of the gospel church may be three and a half years, but cannot be determined with accuracy, and yet, until the wheat is gathered, the change of the living, from mortality to immortality, cannot be expected.

THE GATHERING.

"And in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn" (Matt. 13; 30).

The reapers of the harvest of the *gospel* church are, "the angels." And if the gathering of the tares into bundles involves no change excepting setting them by *themselves*, why should the gathering of the wheat mean any thing more than separating *them* by themselves? In other words, their sanctification. And it is only present truth which can sanctify.

The "*barn*," in the parable of the "*wheat*," does not *necessarily* mean more than the "*house*" in other Scriptures. "Whose house are ye, *if ye hold fast*," etc. Here we learn that endurance to the end, is necessary, in order to be counted in or of the house of Christ; so only the genuine wheat is gathered into the barn. But this gathering does not mean translation, for the reapers are the "ministering spirits sent forth to minister for them who shall be heirs of salvation" and angels have no power to raise the dead in Christ, or change the living from mortality to immortality. The dead hear the voice of the Son of God, and come forth; "They that the Father hath given to me, I will raise them at the last day." And [illegible] mortal bodies. Hence the gathering of the wheat into the [illegible] *tion*, than is the gathering of the tares into bundles, their destruction.

That all the wheat of the living gospel church has been gathered out, or brought to the knowledge of the present truth, during the three and a half years of the closing up of the gospel dispensation, now ended, no more follows, than that all the wheat in the Jewish church were gathered during the three and a half years of the closing work of the Jewish dispensation. Indeed the great work of gathering followed the end of their dispensation, and preceded the destruction of the nation. So I apprehend the wheat now scattered all through the gospel church, will have the opportunity, and be brought into the light pertaining to *this* stage of the advent, before the Gentile nations are given up to the wrath of God, now impending over them.

It is true the wheat of the Jewish church was gathered into the garner, or gospel salvation; and the wheat of the gospel church are to be translated into the heavenly kingdom. But the reapers in the former case were *men*, and they could only gather, so far as the literal act could go, while the real work of the Spirit, in their being begotten, was beyond the power of the reapers. So now the "reapers are the angels," but they can only minister to mortal man; but the Spirit's work, is to quicken our mortal bodies, this also is beyond the ken of angels. And let it be remembered, these parallels between the cherubim, reach no further than the dispensation of faith; and the moment we touch the question of translation, we are dealing with an event belonging to a new order, and a new dispensation. The work of the gospel went on after the wheat from the Jewish nation was gathered, it is true, and so the great plan of redemption is to go on after the wheat of the gospel church is gathered; but under new conditions. And did not the turning to the Gentiles, after the gathering in the former case, involve new conditions? But those new conditions are not parallel to, nor do they have any relation one to the other.

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This view, brings out another, and final parallel, viz: as God showed favor to the Jewish house after the end of their dispensation, so he now shows favor to the gospel house, after this dispensation is ended.

IN BRIEF;

Our position is, that the coming of the promised Messiah, when complete will be, "as the desire of all nations." That this complete coming, means the one perfect "seed," head and body; in whom "all nations shall be blessed." That this coming began when the "head" took upon him the form of a servant, and became flesh. That as that first developement was in three stages, as he came to the Jewish nation, he now comes (also in three stages) to the gospel church, the "holy nation and royal priesthood" on the higher plane, but not yet as "the desire of all nations."

In the law, the high priest came out of the holy place into the tabernacle, where he tarried until the sins of the people were borne away by the scape goat. So Jesus came from the immediate presence of his Father, at the first advent, and tarried in this earthly tabernacle *thirty years*, before he commenced his work. He was then present to the Jewish church, also in fulfillment of the law and prophets, *about* three and a half years, or "all the time the Lord Jesus went in and out among us; *beginning from the baptism of John*, unto that same day that he was *taken up from us*." (Acts 1: 22.)

The Jewish house and dispensation, were a pattern of the spiritual dispensation, or gospel church; and the two were to be "of one measure and of one size." Hence Christ must have left the holy place, and tarried *thirty years* in the "tabernacle not made with hands," before he began his personal work, in the harvest of the gospel dispensation; and that his personal work also continued for about three years and a half; and has now ended. I believe this, because the parallels of the two dispensations require it, and [illegible] because [illegible] prophetic periods mark [illegible] years, and the beginning and ending [illegible] the parall[illegible]

These parallels, be it remembered, relate to the Jewish and gospel dispensations, alone, and not to the [illegible]coming age, or "times of restitution." Hence, if the death, resurrection, and ascension of our Lord, form any part of these parallels, they must be found in the Jewish, or else in the gospel age, and not in the kingdom. The two latter were certainly no part of the Jewish dispensation, but were entirely on another plane being preparatory events to the introduction of the *new creation*. And threfore find their only parallel, in the first Adam. The descent of the Holy Spirit was the inauguration of the gospel dispensation. Hence, if it has any parallel in character with all the others, it must be by some event on the plane of the flesh, occurring, not at the organization of the kingdom dispensation, but at the beginning of the *Jewish* dispensation. And if no corresponding event occurred on the plane of the flesh, introductory to that age, then the descent of the Holy Spirit, at the beginning of the gospel dispensation, *has* no parallel; for to claim that events introductory to the *gospel*, have their parallel in the inauguration of the *kingdom of God*, would be to claim a new order of parallels, not between the two cherubim, but between *one* of them, and something *else*, and for which there is no scriptural authority.

The parallels between the Jewish church and the gospel church, although not embracing those grand events pertaining to the beginning of the *new creation*, do most certainly continue, even to the end of the day of wrath following each of these dispensations. But there is no authority whatever, to prove that events belonging to the *gospel*, have any parallelism in the events belonging to the restitution age. Hence, in tracing the events which were supplementary to the Jewish dispensation, such as the gathering of the "wheat" from that church, or nation, and the disposal of the "chaff," although there is Scripture authority to look for parallel events here, as supplementary to the gospel dispensation, yet they must be kept entirely distinct from every *event* belonging to the kingdom age. In fact these parallels of the Jewish age must be traced into and through this time of trouble, just as though nothing was to follow the gospel age.

Because the gospel dispnsation lapped on the Jewish age, even as the "times of restitution" lap on the gospel age, it does not follow that the *events* of this overlapping have any relation as to their time, order or nature. And whatever we may learn in relation to the organization of the kingdom of God, must come from some other source than the parallels between the cherubim. But in the gathering of the "wheat" of the Jewish Church, and the disposal of the "chaff," we have the pattern of the gathering of the "wheat," &c., &c., of the gospel church.

The three and a half years of Christ's ministry was a work of division, "I came not to bring peace, but rather division; hence it was in no sense a gathering time. On the other hand, all the "wheat" from the ing Jewish church, which stumbled and fell, was *gathered*, between the beginning of the day Pentecost and their rejection by God, when left them, and turned to the Gentiles; a statement of which is found in Acts 13: 44–47.—"And the next Sabbath day, came almost the whole city together to hear the word of God. But when the Jews saw the multitude, they were filled with envy, and spake against those things which were spoken by Paul, contradicting, and blaspheming. Then Paul and Barnabas waxed bold, and said, *It was necessary* that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so the Lord hath commanded us." Here the time, from the day of Pentecost to the time God commanded to turn to the Gentiles, is the measure of the time for the gathering of the wheat from that rejected Jewish church. And yet the full overthrow of the *nation*, was not accomplished until A. D. 70.

Now the parallels of the two dispensations, *with their closing* [illegible] of "one measure, and of one size," [illegible] work are to be [illegible] of the gospel church must be [illegible] ter-*this* dispensation end[illegible]

THE RESURRECTION.

We have for years, maintined that there was no prophetic period pointing to translation; and we now believe that although there are chronological and prophetic period, marking the various stages of the advent, marking the beginning of the day of the Lord, the beginning of the "times of restitution," the beginning of the "time of harvest, the ending of the Gospel dispensation and the end of the "times of the Gentiles," yet thirty-seven years in the future, still we do not believe there is any definite time revealed either for the resurrection of the dead in Christ, or the change of the living saints.

During the last three years, we have believed that the end of the 1335 days of Daniel 12: marked the time when the resurrection of *Daniel*, and the order of the prophets, ("every man in his own order,") was due. And we have always and do still maintain, that every prophetic period in the Scriptures have been, or will be understood by the true church, "friends of the Bridegroom;" "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I call you friends; for all things that I have heard of my Father I have made known to you." (John 15: 15.) That the 1335 days are *ended* can be proven as clearly as that the harvest of the Gospel age has come; and the English version of that text is so absolutely definite:—"For thou shalt rest and stand in thy lot *at the end of the days*," that knowing the "days" were ended, we could come to no other conclusion but that the resurrection had begun. But on careful examination of the original, it appears that no such absolute definiteness is to be found. The "days" merely reach "to the end;" and it is in the "time of the end," the resurrection is due. The *Hebrew* word *kehtz* is translated in Daniel 12: 13, "*at the end of*," while in no less than *eleven* other places it is translated *after*. The same word occurs in Gen. 6: 13, "And God said, The *end* of all flesh is come before me, make thee an ark," etc. It is also the word occurring several times in Daniel, "at the time of *the end*." And like the *harvest* of Matt. 13, clearly implies a period. The same word occurs in Est. 2: 12, "*after* that she had been twelve months." Hence, the utmost definiteness necessarily conveyed is, "Go thou thy way till the time of the harvest; for thou shalt rest and stand in thy lot *after* the days;" or, "in the time of the *after*."

Hence, although those "days" are ended, we are not *compelled*, (as with merely the English version, we had supposed) to believe the resurrection has begun: but merely that we have reached the "*kehtz*," the end, or the "after," during which this, and all "these wonders" are to be consummated.

THE ELIJAH TYPE.

The last place to which God sent Elijah, after starting for translation, was the Jordan, which means judgment, or the division of the waters; and which, in the application of the Elijah type, represents the first phase of the harvest, or the time between the spring of 1875, and the end of the gospel dispensation, now past. "So they two went over on dry ground. And it came to pass when they had gone over, *as they still went on* and talked," &c. (2 Kings, 2: 11.) Here we find a continuation of the movement, without a moment's hesitation, and hence, unlike that on the other bank of the Jordan. In the spring of 1875, there was about two weeks in which we had no light, and had to stand still; but the harvest message, the dividing of the waters, made way for the onward movement. And although we *expected* translation this present spring, we find the road leads on a little further. That instead of the division of the waters being the *end*, the most glorious part of all the journey is yet before us. The privilege of being gathered under the supervision of the angels, God's ministering spirits, with all the golden grain onto the platform of the overcomers; and like Shadrach, Meshach and Abed-nego, walk in the midst of the fire under supernatural protection. And still men stagger like drunken men, and all faces gather paleness before the [illegible]

ance that God will spare us, as a man spareth his own son that serveth him. And although a thousand may fall at thy side, there will be an irresistable barrier around each of his sanctified ones, through which no evil can penetrate.

SUMMARY.

We believe the 2,300 days ended at, or about the year 1843–4, and marked the first stage in the second advent. That the 6,000 years ended in 1873, and marked the beginning of the "day of the Lord," and time of trouble. That the "times of the Gentiles" reach to the close of the year 1914, or 2520 years from where Jerusalem began to be trodden down of the Gentiles at its captivity, B. C. 606; thus reaching *thirty-seven* years beyond this present spring. That the 1335 days of Dan. 12: 12, began with the expulsion from Rome of the *Arian* Goths, and the establishment of the *papacy* as the head of Rome, in the years 538–9; and therefore ended in the year 1874 (Jewish time). That the true rendering of Dan. 12: 13, is "*after*," instead of "*at the end of*;" "Go thou thy way till the end, for thou shalt rest, and stand in thy lot after the days." The Hebrew *kehtz*, being rendered "after," instead of "at the end," in no less than eleven other places, hence the 1335 days were not designed to mark the definite point for the resurrection; but merely to reach to the *end*, or "time of harvest;" and that the resurrection is due at some unknown point *after* the days, and *during* "the time of the end." We also believe in the equality of the two dispensations, that they were to be of "one measure and one size." That the Jewish dispensation from the death of Jacob to the death of Christ, measured 1845 years, with an addition of fifty-two days reaching to Pentecost. That the work of *division* which Christ came to accomplish (Luke 12: 51) *ended*, and the gathering of the wheat from the Jewish church *began* on the day of Pentecost, and continued, so far as it related *specially* to that typical dispensation, for *about* three and a-half years, or until the end of the "week," in the "midst of which" Christ

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HERALD OF THE MORNING

A SEMI-MONTHLY PAPER,

One year, 50 cts.; *Six months*, 25 cts.

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made the sacrifice and oblation to cease." That as the Jewish age ended with a harvest, divided into three distinct parts; first, a work of division, lasting about three and a-half years; then a gathering of the wheat, also lasting about three and a-half years more; and after that the destruction of the nation. So the *parallels* between the Jewish and the gospel ages demand such a division of the harvest of *this* age. And according to the prophetic measurements, we have now passed the 1845 years, *plus* the fifty-two days of the gospel dispensation. And we believe the work of separation between tares and wheat is now complete. That, in the providence of God, the developments of the last few years have sundered the ties between the real spiritual element in the churches, and the gambling, festival, pleasure-lovingelement, who for a purely selfish agrandisement of their organization, love to eat and drink with the drunken; and have become, to all intents and purposes, one with the world. That the work next in order is the gathering of the wheat; in other words, the *separation* or sanctification of the bride, as preparatory to her translation "into his kingdom"—a work represented in Rev. 19: 7, as making "herself ready" for the marriage.

[illegible] into the light of present truth, and know[illegible] brought [illegible] of their visitation; and that all the [illegible] of the so-called gospel church, will be [illegible] he great winepress of the wrath of Almighty God. And that the christian nations—[illegible] organizations of church and state—

the time of their visitation; and that all the balance of the so-called gospel church, will be cast into the great winepress of the wrath of Almighty God. And that the christian nations—these harlot organizations of church and state—will, with all other nations, "be dashed in pieces, like a potter's vessel," in the remainder of these thirty-seven years of the closing days of the Gentiles. That the gathered "wheat," who are themselves to pass through the earlier part of these judgments, while Christ is "treading the winepress alone," will be with him in the kingdom of God, set up, "*in the days* of these kings;" that is, before the days of the Gentiles end, and will share in the work of their subjugation, as taught in Rev. 2: 26.

When the work of the gathering of the wheat, which will doubtless be about three and a-half years in duration, shall have ended, the marriage or union with Christ will be consummated in a moment, in the twinkling of an eye. And the dead in Christ, who *rise first*, will be caught up, together with the living saints, to meet the Lord in the air. But all this will be invisible to the world; and that Christ will not be seen "coming in the clouds," by "all the tribes of the earth," until he comes as the desire of all nations, "with all his saints," to organize the millennial reign of glory; at which time his dominion shall be "from sea to sea, and from the river to the ends of the earth."

"Come, then, and added to the many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy! It was thine
By ancient covenant, ere nature's birth;
And thou hast made it thine by purchase since,
And overpaid its value with thy blood.
Thy saints proclaim thee king; and in their hearts
Thy title is engraven with a pen
Dipp'd in the fountain of eternal love.
Thy saints proclaim thee king; and thy delay
Gives courage to their foes, who, could they see
The dawn of thy las advent, long desired,
Would creep into the bowels of the hills,
And flee for refuge to the falling rocks."

THE MAN OF SIN.

Has He Come?

We have been teaching, and still believe, that the papal church in its civil character is the "man of sin," though in its ecclesiastical character it is the woman of Rev. 1; and that the two combined constitute the Forty and two months' beast" of Rev. 13. We believe that as the beast is a symbol, the time which measures it is not literal, but to be applied a day for a year, as in other symbolic prophecy; and that the 1260 days have been fulfilled in the history of the papacy as 1260 years.

There are many students of prophecy who do not accept this view but believe the man of sin to be a literal person, yet to be developed; and that the 1260 days are to be understood as literal days measuring certain work which this wicked person Judas, to do. Some expect this work to be done before the Lord's coming, so they can not believe that coming to be *very* near. This class perhaps do not see two stages in the coming *for* his saints, then his coming *with* them. There is, however, a large number who do believe in the two stages of the advent, and in the manner of his coming, similar to what is taught in the HERALD OF THE MORNING, who place *nothing* between the church and the Lord's coming to take them away; but believe that the work of antichrist, and of course the three and a-half years allotted to that work belong after the translation of the bride, and before his coming *with* the bride to judge the nations.

Both these classes believe as we do, that the man of sin is brought into view in Rev. 13, but we have never known one who could tell why a literal man should be described as a *beast* having *seven* [illegible] selves, we are forced to the conclusion that this beast is not a man, but the great Roman empire in one of its phases.

It is objected to our view that the papacy does not fill the picture, because she does not deny the Father and the Son.

But to deny the *exist*ence of a God would not answer, for "he as God sitteth in the temple of God, showing himself that he is God." We think this has been remarkably fulfilled by the blasphemous assumptions, authority and infallibility by the papacy. "*In works they deny him.*"

I believe that most of the brethren holding the opposite view agree with us that the "temple of God" in this dispensation is the church. How, then, could any corrupt power occupy that temple after its translation into the glorified state?

But it is a fact that the temple has been defiled by the corruptions of papacy. "He that defiles the temple of God, him will God destroy." "Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."

If the man of sin and his work are not due until after the translation of the bride, how could the apostle comfort the church as he did by saying, "That day shall not come except there come a falling away *first*, and that man of sin be revealed?" &c. (2 Thes. 2: 3.)

But, is not the *day* of Christ one thing, and the *coming* (presence) of Christ another? We admit it. The *day* of Christ is a period of time, and the coming belongs *in that day*. There are many events clustering about the coming of Christ in that day, and one of these events is "our gathering together unto him." (Ver. 1.) These early christians seem to have been in trouble lest the day of Christ had come, the gathering had taken place, and they left. The apostle comforted them with the assurance, that before that day the falling away must come, and the man of sin be developed. If, as some suppose, the translation might come at *any time*, and *before* the day of Christ, wherein lay the comfort? They might have said, Paul, we know these things, including the man of sin, precede the *day* of Christ, but as there is *nothing* between his going away and his return for his bride, perhaps he has taken her already.

But says Paul, "Let no man deceive you." The idea that men were to expect Christ's return as soon as he had gone away, (if it were not condemned by the Lord himself in all his teachings, in which he gives history to precede his coming, beginning with the destruction of Jerusalem, Matt. 24,) is certainly shown to be fallacious by this chapter of Paul's writings.

The true position of the church in all its stages has not been to watch for, and expect, the return of Christ as something that might occur at any moment. This chapter was written partly to correct such an error.

The church as a whole are indeed to wait for his Son from heaven, for until then the dead in Christ rise not, the living are not changed, and so none are rewarded; and the individual duty, and that of the church in its various stages, has been to watch for the *signs* given, or give heed to the sure word of prophecy.

No intelligent man traveling from Boston to Chicago, would expect to see the latter place until he had passed many other stations. He might have his thoughts on Chicago, and might be waiting to come to it, but he would require patience, and certainly would not be expecting it at any moment.

The length of the gospel dispensation has been purposely kept out of sight until the journey is almost ended; but "that day shall not come except there come a falling away first," &c.

When speaking of things near the end of the journey, Christ says to the church, "When these things begin to come to pass, look up; lift up your heads, for your redemption draweth nigh."

Just as Chicago could not be reached on a certain route from Boston without first coming [illegible] the past, evidence that the end is upon [illegible] drawn from the prophecies, and the signs of the times can have full weight, and we can rejoice in the prospect of speedy deliverance.

Having the first fruits of the Spirit, we wait for the Adoption—to-wit, the redemption of our body.

J. H. P.

DEFINITE TIME.

That there are prophetic numbers in the Bible all students of prophecy admit. But what are they given to measure? Are they intended to give light to the church as to her whereabouts, and proximity to the consummation of her hope? We believe they are, and that by the harmonious ending of the prophetic periods, we are assured that the transition from the gospel to the millennium is upon us, and that we shall soon see the long-looked for Bridegroom.

But a respectable number of prophetic students and writers, even many who are highly esteemed, tell us there is no definite time *for the church;* that her period of waiting is altogether indefinite; that she was to expect the Lord's return as soon as he had gone away; and that all definite time movements are delusive, and of the enemy.

They teach that all the definite numbers belong to the Jews, God's elect *earthly* people, and not to the *heavenly* people—the bride of Christ; that the gospel age is a parenthesis (indefinite as to length) between where the Jews were suspended from God's favor, and where they are to be restored; that all the periods with the exception of the seventy weeks, are to be understood as literal time; that sixty-nine of the seventy weeks reached to the end of the Jewish age, and the remaining one week is to be fulfilled on the Jews after the rapture of the saints; that the 2300, 1260, 1290 and 1335 days being literal, all, both begin and terminate within the limits of the one week of years. We are glad they admit that *one* prophetic period has been fulfilled (or nearly so, a day for a year), but by what rule of interpreta-

tion they make it an exception, we have never been able to learn, or how the 70th week of a period could wait more than 1800 years for its place, after the sixty-nine had ended. The only reason we can see is, that their theory—in some respects beautiful—demands it. We think in all modes of reckoning, without exception, the seventieth week begins just where the sixty-ninth ends.

Knowing what they also admit, that one number associated with a symbolic prophecy has been fulfilled on the "year-day theory, we consider *that* as a precedent for the interpretation of *all* such numbers, unless a *Bible* reason can be shown for making it the exception, and that all others are to be applied as literal time.

The personal man of sin theory, which we have been considering, usually stands connected with this theory on time.

To all who can see that the "man of sin" is in the past, it becomes an evidence in favor of the year-day theory, and that there is at least one prophetic period fulfilled during the gospel dispensation. The most of our readers have no doubt seen some force in the positive statement of 1st Peter, 1: 11, that the Spirit of Christ in the prophets both signified and testified the *time* to the sufferings of Christ, and to the glory that should follow; and that it was revealed, not for the prophets themselves, but for the church of Christ. Christ has given us the positive assurance that all that the Father hath made known to him, he makes known to his *friends*. (John, 15: 15.) And this is the purpose for which the Spirit is given to the church, to lead them into all truth.

That the time will be known by the church sufficiently clear to prevent the day coming upon them unaware, we are compelled to believe, from many expressions of both Christ and his apostles, whether the year-day theory can be sustained or not.

[illegible] of the HERALD to see some- [illegible] of our position on this ques- [illegible] It is supposed by some that

change of dispensation is. year-day theory, but it is ee distinct time arguments, ependent of that theory; I y, the Jubilees, and the two

that the day of the Lord y of the Lord is a day of e trouble is rolling up in mighty waves. That is outward, so that all can see it. The jubilee argument shows the times of restitution are begun, and therefore Christ is due. (Acts, 3: 11.) And the song that "all nations shall come and worship thee," is also due. This is inward, so that none can see it but those that walk by faith. To which class do you belong?

The two dispensation argument shows that the gospel dispensation is at an end, and the restoration of Israel according to the flesh, is due to begin, because they have received at the Lord's hand double for all their sins. (Isa. 40: 2.)

Now these are a bulwark of evidence to all who understand them, without the arguments based on the year-day theory, but the *harmony* existing between these three, and the three based on that theory—viz: the 2300 days, the "Times of the Gentiles," and the "Days of Dan. 12," becomes a strong evidence in favor of its truth. That there are many parallels between the Jewish and gospel ages, all christians believe. It is by the 2300 day argument the parallel between the movement at the birth of Christ, and that of 1843–4 is shown, giving thirty years of tarrying in each case.

And if our friends would but admit the evident connection of the seventy weeks as a part of the 2300 days, their objection to their being fulfilled on the same principle would vanish.

It is the "Times of the Gentiles" that show that this time of trouble coming is to last thirty-seven years from the present spring (1878) thus showing a parallel both in fact and its duration to the time of trouble, which resulted in the destruction of Jerusalem. This harmony is astonishing beyond measure if these things are not true. And that the "seven times" (years) of the Gentiles are not literal, *ought* to be apparent to all, for they have lasted now within 37 years of their limit, counting a day for a year. If "time, times and a-half," 3 1-2 times or 1260 days, *are* literal, "seven times" should be also, and *vice versa*. But our friends cannot admit that there is any definite time for the church, but only for the Jews. Very well, many of these arguments are very accommodating. They are just as Jewish as can be wished for. They are based on Jewish time, and directly affect the interests of the Jewish people. One marks the day of trouble; "And at that time thy people (Daniel's) shall be delivered," &c. (Daniel, 12: 1.) Another, based on Jewish jubilees, and points to restitution; while the Christian church has promise of something far better than restitution even,—nothing less than a share with Christ in the *work* of restoring. But while these directly relate to the Jews, they prove that the deliverance of the church must precede the restoring, as the power of restoring is to be invested in the church.

The "two dispensations" also a Jewish argument, showing that when the period of their suspension and blindness is equal to the time during which God showed them favor, their iniquity is to be pardoned, and they restored.

The truth of this argument is confirmed by the present indications concerning the Eastern question, and their return to Palestine.

The only way this shows the time for the gospel dispensation to end is *inirectly*, but no less *definitely* on that account.

The fullness of the Gentiles must be come in before blindness is turned from the Jews. (Rom. 11: 25.) Hence, by Paul's statement, the measure of their suspension is the measure of the gospel dispensation.

But all this talk about the light on these subjects not being for the church is out of character. If they were not for the church they could not get the light. The light shines, let those beware who walk in darkness. The Lord makes his ways known to his friends, as shown through the whole Bible. Light is breaking over and over, and all sides of it proves the day dawn, and presence of Christ.

We do not claim that definite time is given to the translation itself, although by inference it has been expected at such and such a time, these premature *expectations* no more invalidate the arguments than the premature expectations of the disciples of Christ proved the incorrectness of their faith in him as the Messiah, and the "day of visitation." Are any trembling? Look over the evidences.

Your faith may be tried, your patience may be exercised, but if you do not draw back I firmly believe God will vindicate the course you have pursued in the shining way. Lord keep us.

J. H. P.

NUMBER OF HIS NAME.

The saints are to be sanctified before translation, that is, separated from the world, and all the vanities of the world. And the standing on "as it were a sea of glass mingled with fire," we understand to be just this separated condition in which they will pass through a part of the coming trouble, supernaturally protected.

All who reach that condition, are represented as having overcome the beast, and his image, and his mark, and the number of his name. A tautology, to some extent; but the Bible is full of similar repetitions.

"*The beast*," means the world, in the broad sense. There are four beasts brought to view in Dan. 7: these represent the Gentile nations, or the world, as distinct from God's people and kingdom. Three of these Gentile kingdoms, or universal empires had passed off from the foreground of the prophetic page when the book of Revelation was written. That is, Babylon, Medo-Persia, and Greece, as 'universal' empires, each in its turn, was then numbered with the past; and only the "*fourth* beast," or Roman empire remained. Hence, *the* beast, *prima facie*, means the fourth empire. And every "*beast*," of the book of Revelation, referring to human organizations, means the Roman empire in some one of its phases. While the empire was *papal* Rome, it required a different symbol to represent its true character, from what it did when it was simply *pagan* Rome. And the Roman church as it exists to-day, although a church-state organization, *does not* represent the Roman empire. While that church represented the empire, as it did for more than a thousand years, it, the combined church-state organization, as *papal Rome*, was called "*the beast*," because it *was* that empire, although under an ecclesiastical covering. But that great papal organization, extending over every civilized land, although *not* now the representative of the Romon empire, is an "*image*," of what it was when it did represent the empire; and is therefore *now* called, "the *image* of the beast." Hence, the "*beast*" means the fourth universal empire, or the *world*; and the *image* of the beast, means the "mother of harlots," in the character in which she now exists.

"THE MARK."

If a house is said to have the mark of age, no one would mistake the meaning of the language. If a man has the mark of a gentleman, it means that he has the characteristics of a gentleman. And to have the mark of the world (beast), means having the characteristics of a man of the world. "Come out and be ye separate," "If ye are of the world the world will love its own."

NUMBER OF HIS NAME.

There are, in Christendom, a great number of sects; church-state organizations, and church organizations. Church-state organizations are *harlots;* that is, the bride of Christ, made *one* with the world. Church organization is right; but when it comes to the pass where your heart is captivated by your church organization, it is idolatry. Your *church* takes the place of Christ in your heart. And this is now true to a far greater extent than Christians are aware of. And unless you get the victory over this, you will fall short of the crown. When Christian men and women will gamble, "eat and drink with the drunken," assume, and even have all the characteristics of men and women of the world, and excuse themselves because they can thus advance the financial interests of their special church organization, it looks as if they needed to get the victory over the world, and all its allurements. And during the last few years this need has been impressed with emphasis on the heart of every truly spiritually minded person in the churches.

Sect worship, or the special love for *Methodism*, *Presbyterianism*, *Adventism*, and all other isms, notwithstanding all the union efforts, is the bane of the gospel church; and lies at the bottom of all this catering to the world. Each striving to rival, or out-do their neighboring church. And this has been carried so far that true spirituality is dying out; therefore there is a disintegration, a complete separation in *heart*, between the small remnant of "wheat," and the great body of "tares." And, according to all the prophetic arguments, this remnant is "to get the victory over the beast, and over his image, and over his mark, and over the *number of his name*;" that is, a complete sanctification, so that no "spot or wrinkle, or any such thing," will remain, and no tie bind them to any of these things. And this separating work, separating not necessarily in form, but in heart, is to be fully accomplished by the *power of present truth;* and accomplished within the next three and a half years. Then we may expect that "them whom he has justified, them he will also glorify." The church have a "song to sing," in other words, a message to give. And this message is found in the plan of the ages, "a restitution of all things." "Who shall not fear thee O Lord, and glorify thy name? for thou only art holy: for *all nations* shall come and worship before thee, for thy judgments are made manifest.

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THE PARALLES.

If parallels between the beginning of the gospel church, and the beginning of the incoming age, were to obtain: then we might expect that as the wheat gathered from the Jewish church was *begotten* by the Spirit, all the way from Pentecost to the end of the gathering, or end of the three and a half years, the balance of the last week of the seventy, "determined" on that nation; so being born of the Spirit, or glorification of the living church, should commence and be a *progressive* work, through *this* three and a half years of the gathering of the wheat of the gospel church. But that would be to have the *work* of the Spirit, parallel the work of the Spirit. Whereas we have no authority to expect parallels only between the Jewish church and the gospel church.

Again, as the parallels in reference to the rejected part of the Jewish nation, and the rejected part of the Christian nations, are of precisely similar character, so the gathering of the wheat from each, may, so far as the parallels go, be of a similar character. The wheat was gathered out of the Jewish church, so far as the "reapers" could act, by bringing them into the light of a then present truth, viz.: that Christ had come, and their dispensation had ended. So here, the "reapers" can go no farther than to minister to them that shall be heirs of salvation, by bringing them into the light of a now present truth. And the *truth* will sanctify; and in due time God will glorify.

As the parallels between the Jewish dispensation and the gospel dispensation do hold, and the "wheat" of the Jewish church was gathered after their dispensation was at an end, it follows that the wheat of the gospel church must be gathered after this dispensation ends. And as God was about three and a half years in taking out of the generation living at the end of the Jewish [illegible] who were to share in this "high calling," [illegible] this position is an important [illegible] length, and clears up every [illegible] ation to certain unfulfilled [illegible] previous movements have [illegible] aken our faith in the exact accuracy [illegible] ations.

That the "wheat" of the Jewish church was not *merely* those who saw the light during the three years and a half of Christ's work of division, is proven by the fact that not only those who then received him, but even some who crucified him, received the gift of the Holy Ghost, as well as the others; so that three thousand of them were added to the church on the day of Pentecost. And this work of gathering out of the Jewish church continued after that, day by day. And as far as can be seen, there was no pre-eminence enjoyed by those who had believed prior to the Pentecost, over those who believed after that time. But, it may be said, there was no pre-eminence enjoyed by those who believed during that three and a half years, over those who believed a hundred years after. This may be true; but for some reason God made that Jewish age a *pattern*, both in work, and measure, of the gospel age. And it is true that there was a special favor shown them for a brief season after their dispensation had ended; and that the disciples were then commanded to turn from them, and leave the rejected nation to the "wrath of God." Hence, in those three periods, the ministry of Christ of three and a half years, in bringing about division, the gathering of the wheat for three and a half years; and the balance of the forty years and six months in the destruction of the nation, we have the parallels for a similar work at the end of this age. And the parallel measure of this dispensation, and the day of wrath, are clearly marked *here* by prophetic periods, although the gathering time is not thus marked.

"We are living we are dwelling
In a grand and awful time."

HOLY GHOST AND FIRE.

In the parallelism or correspondence between the Jewish and gospel ages, nothing is more remarkable than the manner in which Christ disposes of the Jewish and gospel churches.

Both houses of Israel were to stumble over *him;* and as the first house stumbled over his presence, on account of the manner of it, there is much evidence that the second house have done the same thing. His presence then was in a body of flesh, or a natural body, adapted to the fleshly dispensation of which his visit to the Jews was the end; but as the gospel dispensation, now at an end, has been spiritual in its character, by the same law of adaptation, his presence now is in a spiritual body.

As from the baptism of Jesus, where the closing work or harvest of the Jewish age began, until Jerusalem was destroyed, (A. D. 70), was forty and one half years; so from where, according to the evidence, the harvest of the gospel age began, until the Christian nations are to be destroyed, (A. D. 1914), is also forty and one half years.

In the disposal of each of the stumbling houses, there are three steps: in the first case there were, 1, The separation of wheat and chaff by the fan in his hand; 2, the gathering of the wheat into the garner, and 3, the burning of the chaff. (Matt. 3: 12). The same is true in this case, only the larger class called "tares," instead of chaff. (Matt. 13:)

The above shows also the *order* of the work, the separation being made during the three years and a half of his ministry, the gathering of the wheat immediately following, or commencing at Pentecost. The [illegible] dance of the thirty-seven years following, be[illegible] the day of wrath for the burning of the chaff.

Some can only see the peacemaking element of Christ's work, but [illegible] that was not the object of his visit to the Jews, [illegible] evident not only from the [illegible] (Luke 12: 0[illegible] [illegible] not to send peace, but a sword." (Matt. 10: 34).

As the present spring (1878) is clearly marked by the prophetic argument of the two dispensations, thus giving [illegible] the autumn of 1874, where the harvest began, a space of three and a half years, equal to the period of Christ's ministry, we conclude that these years have been for the same purpose in relation to the gospel church as those years were to the Jewish church, viz.: division

Christ declares that tares and wheat would be separated in the harvest; and our view of the case is confirmed, even by the confession of our opposers, as they say division has followed wherever these ideas have been preached.

In both cases the separation is brought about in the same manner, by the proclamation of the *presence* of Christ, one believing it and the others not believing it.

Now also, as then, those not believing, and thus saying, "My Lord delayeth," have been smiting or casting out those who believe. These facts confirm our faith, and if our opposers could see them, it seems as if they would be startled.

The reason given by the Saviour why they rejected him was, "his people's heart is waxed GROSS, and their ears are dull of hearing," etc. (Matt. 13: 15.)

The same *gross* views prevent men from believing these things now. Hence, the cry of *spiritualism* against our position; which charge is no more appropriate than that when Jesus was accused of casting out devils by the prince of devils.

After the separation, comes the gathering of the wheat and the reward of both classes. The reward of those who accepted Christ was a begetting by the Holy Spirit, a baptism; while the others received the "baptism of fire"—a series of judgments which resulted in their national overthrow.

John the Baptist was addressing a mixed multitude, and unless it can be shown that both classes received the two baptisms, it should not be claimed that both were for one class. Some christians pray for both baptisms; the former is a great blessing, but the latter is a great curse.

Those who accepted Christ and were gathered out of the Jewish Church, received the Spirit; but the rest were cast into the fire. When addressing his disciples alone, Christ did not promise fire, but "Ye shall be baptized with the Holy Spirit not many days hence." "And when the day of Pentecost was fully come . . . they were all filled with the Holy Spirit.

To one class in the mixed multitude John said: "Who hath warned you to flee from the wrath to come?" (Matt. 3: 7.) This and its parallel passage in Luke are the only places where the phrase, "wrath to come" occurs. He evidently uses the terms, "wrath" and "fire," interchangeably, and in reference to the process of consumption through which the Jewish nation was to pass; Jesus, when speaking of Jerusalem's overthrow said: "These be the days of vengeance that all things which are written may be fullfilled," and "there shall be great distress in the land and wrath upon this people." (Luke 21: 22–23.) Paul, referring to the same, said: "The wrath is come upon them to the uttermost." (1 Thess. 2: 16.) The baptism of the Spirit completed the organization of the church, and thus the wheat was gathered.

The Spirit possessed is the organic law of the church, (the natural man cannot receive nor believe this) the bond of unity, the evidence of divine sonship, and the "earnest of our inheritance."

Thus equipped, all who received it were ready for the work of the gospel dispensation. If the "earnest" is worthy to be called a baptism, how much more worthy the full payment for which we wait. That was the germ of immortality, we wait for immortality itself. The church was [illegible] begotten, now it is [illegible] for [illegible] ering of the wheat here is parallel to the gathering of the wheat there, hence the complete length of the dispensations, the beginnings and endings of the harvests, with the measure of the time of trouble, are all determined by definite periods.

Of the parallelism thus established we feel sure, as sure as faith can make us. Then we know that as there were thirty-seven years of wrath on the Jewish nation, there are thirty-seven years of trouble coming now. The facts seen by all in the present time witness loudly in favor of our position.

During these thirty-seven years there are many things to transpire which clearly follow the translation of the church, so that while we walk to an indefinite point, it cannot be very long.

Jesus says: "Watch and pray that ye may be accounted worthy to *escape* all these things that shall come to pass." (Luke 21: 36.) The saints get the victory, and sing the new song before or while the nations are undergoing the judgments. (Rev. 15:) The saints are to *execute* the judgments. (Ps. 149:)

The year 1914 is the limit of Gentile times, "And *in the days* of these kings, the God of heaven shall *set up* a kingdom, . . . and it shall break in pieces and consume all these kingdoms." (Dan. 2: 44.)

During their reign the ten horns, (kings) "shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings, and they that are *with him* are called and chosen and faithful." (Rev. 17: 14.)

These and many more Scriptures show that the deliverance of the little flock is due before the wrath comes in its force. "When these things *begin* to come to pass, then look up, lift up your heads, for your redemption draweth nigh." (Luke 21: 28.) We obey and rejoice. We wait for the adoption, the world must pass through the fire, ere the brighter day, and they shall also be delivered from the bondage of corruption. The chain of prophetic arguments on which we

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have built remains unbroken, and all things shed light on our pathway. Praise the Lord for the light.

J. H. P.

THE KINGDOM OF GOD.

"World burners," as they are called, as well as age-to-come believers, have run into many errors, because they fail to discern the true character of the kingdom of God.

The church, or people of God, are everywhere, both in the Old Testament and the New, called the "kingdom of God." "Ye shall be unto me a kingdom of priests, and a holy nation." (Exo. 19: 6.) This was said to the natural seed, or children of the flesh. And in all Christ's parables he invariably likens the kingdom to the *church*, composed of both good and bad "tares and wheat." "The kingdom of heaven is likened to a net," "ten virgins," etc.

The fact that the kingdoms of this world are to become the kingdoms of our Lord and his Christ, and that he is to rule them with a rod of iron, until every knee shall bow, and every tongue confess to God, and the saints share that power with him, and take the kingdom and possess the kingdom under the whole heaven, does not prove that the kingdom of *heaven* will be an *earthly* kingdom; or that flesh and blood can inherit it. If our brethren who are perhaps justly, called *materialists*, would but lift their eyes from the material to the spiritual, they might see that the kingdom of God, or kingdom of heaven, is a spiritual kingdom; and that all who inherit it are to be *spiritual beings*, "born of the Spirit." Every christian must believe that there are spiritual beings, and that they are ministers to the church; and that God [illegible] Spirit. But, it may be said, whenever they [illegible] seen, they have bodies, to all appearance. [illegible] Type, they have been so [illegible] to mankind. When they have appeared to men, with two or three exceptions, they have appeared under a veil, that is, the flesh. And the saints, in their intercourse with the nations, will appear under the vail of flesh. And this is God's order, first the natural man, and afterwards the spiritual man. "And as we have born the image of the earthly; we shall bear the image of the heavenly." "That which is born of the Spirit is spirit; and that which is born of the flesh is flesh." And the saints are to be "raised a spiritual *body*." It ought not to be difficult for one who believes the Bible, to believe that a spiritual being is far more glorious than is an earthly being. Compare the one who appeared to Daniel, and before whom he falls as dead, (Dan. 10: 6,) with Gabriel, as he appeared in the ninth chapter. In the glorious personage of the former, his body was like the beryl, and his face as the appearance of lightning, and Daniel falls before him. In the latter he is merely "the man Gabriel." The Lord God of Abraham is certainly as glorious as he who appeared to Daniel, or as Jesus himself, when Saul saw him. And yet the Lord appeared just like a man, when he appeared to Abraham.

This is all explained by the simple fact, that the "flesh" is called a *vail*. And these glorious personages have the power to appear under this vail. And so God could eat, drink and talk with Abraham, as a man talketh to his friend. Christ and angels, and the saints, after they are glorified, will have the same power; and it is thus the saints will communicate with mortal man in the restitution age.

Unbelief in the spiritual will not interrupt God's order, but it *will* cause those who indulge in it, to come short of attaining to that life, until their faith is cultivated. For it is God's order that *faith* must precede the realization.

All, or nearly all the Millennarians, see nothing of the kingdom of God but what is of the earth, earthy. They will have it located at old Jerusalem, and they expect in the *heavenly* state to cultivate the *earthly* land; build houses, plant vineyards, &c., &c.; merely what is promised the restored Jew, who, they themselves believe, is to be in the flesh. And they will have it, that a Jew, a man in the flesh, and even an unconverted Jew, will enter into the kingdom of God. "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." "Except a man be born again, he cannot see the kingdom of God." And yet our Millennarian friends expect in a few years the living Jews to walk strait into the kingdom of God located at Palestine. "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Their theory is, that both the glorified saint and the fleshly Jew, will be in, and share in the kingdom of God. "Corruption cannot inherit incorruption." Such a mixed condition never will obtain, it is confusion, and the age-to-come believer cannot clear his theory of this confusion of the spiritual and the natural.

Another class who believe tat *only* spiritual beings will be in the new earth, are just as gross and materialistic. They will hve the glorified saint planting grapes, and buildig houses; spiritual beings *cultivating* the earth

God had a kingdom on the earthly plane, but it was a type, "the natural first;" but it is not to be again so set up. "The natural first, and afterwards the *spiritual*," is God's order.

The gospel church are "living stones," they are "espoused unto one husband," and therefore represent the "bride, the Lambs wife." Hence, they *represent* the heavenly Jerusalem, "the royal priesthood, the holy nation," the kingdom of heaven. And thy kingdom come, means, thy kingdom be organized as a ruling power; but not until this mortal shall put on immortality will that prayer be answered.

If the reader has the the idea of the kingdom, that in its preparatory stage it is represented by the church, in which have thus far been both good and bad; and that before the kingdom is "set up," as a ruling power, the bad will have been separated; and that is to be accomplished at the [illegible]

[illegible] wheat.

"The field is the world (the world of mankind), the good seed are the children of the kingdom, the tares are the children of the wicked one; the harvest is the end of the age, and the reapers are the angels." In the end of this age the Son of man shall send forth his angels and gather out of his church all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth; then shall the righteous shine forth in the *church*, church of the first-born; "the Mount Sion of the living God, the heavenly Jerusalem."

Many suppose this involves the burning of the world. Even if it were literal fire, he does not burn the "field," the field is the world, the *kosmos*, the world of mankind, the world for which Christ died. And when the kingdom is the Lord's, he is just ready to begin to save the world. (See Ps. 22: 27, 2). And if you would like to know when the kingdom becomes the Lord's, read Rev. 11: 15. And just as widely as "living stones," and "spiritual sacrifices," differ from earthy stone, and earthy sacrifices, so widely will the kingdom of God, when again set up, differ from what it was when on the natural plane, and located at Old Jerusalem. "The kingdom of God cometh not with outward show, neither shall they say, Lo! there, at Palestine, or Lo! here, at New York, and yet the kingdom of God will be *among* them.

Christ took upon him the form of a servant, he became flesh; but although we have known Christ after the flesh, henceforth know we him no more. And just as widely as the Jesus of the flesh, and the Jesus who "was made a quickening Spirit" differ; so will the kingdom, as it was, differ from the kingdom as it is to be when it is again set up. And those who are in the kingdom of God, and reign on the earth, will come and go, that is, they will pass from the spiritual state to the natural state, and from the natural to the spiritual, in the twinkling of an eye; and pass and repass through the vail, as often as they will.

This, as a sister once expressed it, is a bit of spiritual chemistry; changed in form from mortality to immortality; or from immortality to mortality, in the twinkling of an eye. Just as Christ would do after his resurrection; appear in their midst, the doors being shut, or vanish out of their sight. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Mortality cannot see beyond the vail; and when immortality will be seen, it will come *this side the vail*. And the kingdom of God is on the other side. Hence, except a man be born again, pass the other side the vail, he cannot see the kingdom of God.

OUR PURPOSE.

We now expect the church will remain for about three and a-half years in the midst of the coming time of trouble, and that during this time the spiritual element in the churches will be brought into the light of the present truth; and thus be sanctified, or *separated* from the world. In other words, that the bride will "make herself ready." The paper, with the blessing of God, will be continued just as far into the coming reign of terror as the transportation of the mails will permit.

We purpose to change it, however, to a monthly periodical of 16 pages—a form better adapted both for binding, and convenience of reference. The price will remain the same—50 cents a year, or 25 cents for six months, and *free* to all who cannot afford to pay.

Specimen copies will be sent on receipt of a penny stamp, but the offer to send it *free* for two months is now withdrawn.

We purpose to explain the book of Revelation, chapter by chapter, as seen in the light of present truth; giving again all the chronological and prophetic arguments, as they stand related to the great plan of redemption, and the various stages of the advent.

Our faith is, that we are now in the gathering [illegible] 13: 30. That the gathering [illegible] not a [illegible] a condition, a condition in which they will be entirely separate from both the tares and the world. We believe Christ to teach that this gathering will be under the immediate supervision of spiritual beings, the angels; and that the coming trouble will not overwhelm the gathered ones, but that means of escape will always present itself, so that "no evil shall befall them." This sanctified condition entirely separate from the tares, while passing through the trouble, a condition that never has obtained before, since the gospel age began, is, we understand, what is meant by standing on "*as it were*, a sea of glass mingled with *fire*." The *fire* meaning the terrible calamities about to come on the wicked, and from which the gathered or "sanctified ones" are to escape. That the song of Moses, and the Lamb, and which they are to sing, is the song of the restitution of all nations, "All nations shall come and worship before thee, for thy judgments are made manifest." (Rev. 15: 4.) In other words, it is the great light now shining from the word of God in relation to the plan of redemption. That in the second Adam, and his wife, the one body, or promised SEED, "all nations are to be blessed."

"Tell the whole world these blessed tidings,
Speak of the time of rest that's near;
Tell the oppressed of every nation,
Jubilee lasts a thousand years.

A thousand years, earth's coming glory,
'Tis the glad day, so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old.

Hast thee along ages of glory,
Hast the glad day when Christ appears,
Oh, for the faith of ancient worthies;
Oh, for that reign of a thousand years."

What if the clouds do for a moment
Hide the blue sky where morn appears;
Soon the glad sun of promise given,
Rises to shine a thousand years.

THE ROCHESTER MEETING.

It was a very large meeting, for us; friends were gathered from many States. And the universal testimony expressed by many was, "It has been the best meeting I ever attended." Our tent was 60 by 90 feet; and the interest by the congregation never before appeared to be more earnest, in any meetings we have held in year, past. After the close of the Rochester meetings brother Paton and myself visited the friends at Elyria, Ohio, where the same eagerness to hear, and equally satisfying fruits were apparent. After the Elyria meeting, Eld. Paton stopped on his way home at Norwalk, Ohio, and baptised a number, while I stopped over at Cleveland, and spoke two evenings, of the things concerning the kingdom.

As these meetings continued for about two weeks, the paper for June 1st was not issued.

NOTICE.—"*Our Position*," the leading article of the present number, is the presentation of an advanced step, fully equal to, and as satisfying to us, as was the three years and a half of harvest, as first seen in the spring of 1875.

The fact that seventy weeks were determined on the Jewish nation: and that sixty-nine "weeks" ended at the baptism of Christ (Dan. 9: 25), and of the one remaining "week" he made the sacrifice and oblation to cease "in the half of the week; and which half week ended at his death, while the other half was unaccounted for, has been a shadow over the otherwise absolute clearness of the "harvest" position.

If their dispensation ended in the middle of the last week, as all our arguments prove, and yet God continued to show them favour for the foretold *seventy* weeks, the idea has ever forced itself on our mind, that there was something to [illegible] relation to the last half of that [illegible] all this movement, we have [illegible] step, expecting translation at [illegible] prophetic measurement, we are [illegible] light. Of

will deal with them, "Your brethren [illegible] God you, that cast you out for my name's [illegible] that hated sake, said, Let the Lord be glorified, but he shall [illegible] appear to your joy, and they shall be ashamed. (Isa. 66: 5).

We all know that God did show the Jewish nation favor after their dispensation ended, and that all the fruits of Christ's ministry, was gathered into the fold, *after* the day of Pentecost; that up to his death nothing was gathered, but "they all forsook him, as sheep having no shepherd." And there is no reason to doubt but that that gathering of wheat from the then rejected Jewish nation, whose house had been left desolate, continued during the balance of the seventy weeks, or what we must call a period of three years and a half.

Now if the parallels hold, between the two dispensations, there must be a corresponding three and a half years here, for gathering the "wheat" of the gospel age. And if this is not the pathway that was to "shine more and more unto that perfect day," how is it that so much Scripture falls into line, to substantiate this view? If this thirty-seven years of trouble in which the winepress of God's wrath is to be trodden, and the nations subdued is not divided into two parts, how is it that Christ can tread the winepress *alone*, and yet in subduing the nations, "they that are with him are called, and chosen, and faithful?" Again, if the wheat from the Jewish nation, that is, the living generation who rejected Christ, and upon whom the end of this dispensation came, was gathered between Pentecost and the time when God gave them up to hardness of heart, and turned to the Gentiles; then that gathering was not "in a moment; in the twinkling of an eye." And there is not a particle of evidence that the "seventy," or the "five hundred," who had believed on Christ during his work of *division*, were one whit better off than the "three thousand" who believed on the day of Pentecost. Hence, there can be no other view of the "gathering of the wheat into the garner," than that it occurred in the three and a half years, after the end of that age.

Again, angels are to gather the wheat, at the end of the gospel dispensation; and the proof is conclusive that angels do not raise the dead in Christ, or change the living. Therefore the gathering of the wheat, here, like that of the tares, refers only to the living generation, and that gathering is not translation, but precedes translation. Again, is it not strange that just here where all this "blaze of light" comes out in relation to the great comprehensive plan of the ages? a plan which includes a blessing for all nations; that as all have died in the first Adam, all are to be made alive in the second Adam, a plan clearly proving that all nations shall come and worship before God; a plan as we are learning, that underlies all Scripture, a gospel as clearly taught in Genesis as it is in Revelation, is it not strange, I ask, that this grand truth, the burden of both the Old and the New Testaments, the teaching of Moses and the teaching of Christ, should take shape and become the burden of our song, just where his gathering on "as it were a sea of glass mingled with fire," is the almost universal expectation of the *waiting* ones? the very song put into the mouths of those who do get the victory, and overcome what the church are commanded to strive against. And this victory is not sight, but faith, "And this is the victory that overcometh the world, even your faith." And the promise is to them that overcome; "He that overcometh, shall sit with me in my throne; even as I overcame, and am sit down with my Father in his throne." And says John, "I saw them that had gotten the victory," etc., in a condition *mingled* with fire, and yet triumphantly singing the very song, in which we are now, as it were, tuning our harps; viz.: that all nations shall yet be brought to the knowledge of the truth, and "every knee shall bow to him, and every tongue confess to God." How appropriate is this last scene *to precede* the glorification of the church; triumphantly [illegible] through the fire, singing this [illegible] must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." (Acts 3: 19–21.); even the united "song of Moses, the servant of God; and the song of the Lamb."

And every one at all familiar with the *time* arguments, can see that this additional three years and a half, in no way invalidates a single position, or weakens a single time argument; on the other hand, it clears up every shadow of apparently conflicting Scripture, leaving our position as clear as "a sea of glass."

And O, what a privilege is ours, I mean those who have been prepared during the last three years, so that they can instruct the household, the precious grains to be gathered from all sects, and all classes. To give the household, (not the world) meat in due season. "Blessed is that servant whom his Lord when he cometh, shall find so doing."

☞ LETTERS received from May 10th, to June 13th. This acknowledgment is a receipt for what they purport to contain. We publish only letters containing money, and *not otherwise answered*.

H P Taylor, Del. B F Kendig, Pa. B F Johns, Pa. Mrs I B Grinnell, Iowa. D Felch, Wis. Mrs G W Agnew, Pa. T F Randolph, Texas. Mrs E Reed, Iowa. W H Whitman, Ill. J S Delano, N. Y. A Bamm, N Y. A M Salbury, Minn. G W Duffield, Del. J Wagg, Ill. J H Bartlett, N. H. G W Potter, Mo. Mrs J Smith, Mass. Eld. F W Cummings, O. E Slade, Wis. J J Watrous, O. R H Smith, Ky. E T Jenness, N. H. J H Stauffer, Minn. J M Kerr, Pa. J Riggs, Ont. Rev J C DeBruynkops, Minn. J A Stowe, N. Y. O Bacon, Iowa. S Holt, Mass. E Sandy, Kan. Wm Brayton, Iowa. Mrs E W Leman, Pa. Mrs M H Botsford, Ct. Mrs W McCaul, Wis. R Laughton, Pa. H Smurthwait, Pa. E Johnson, Cal. S E Young, Minn. Rev R Mahywel W. Va. Mrs S H Nash, N. Y. J F Keil, [illegible] Pa. Dr R D McFarland, Ky. J C Young, Mass. [illegible] E Cress, Iowa. Wm Gerry, N. Y. J Wolcott, [illegible] Pa. T B Hartt, Cal. Mrs A L Crosby, Mo. Miss S M Lockwood, N. Y. A F Sties, Pa. J T Harris, N. Y. Mrs E B Culp, O. G Silivan, W. Va. J O Wallace, Mo. Mrs C Richards, Mich. W R Perry, Mass. E D Smith, Pa. Eld. F M Cummings, O. Miss S Hazlet, Pa. K McNeil, Iowa. H L Babbit, Mass. E F Brague, Conn. Mrs J Yerington, Ct. A C West, Mich. J Swift, Ky. E A Auble, Ind. J Evans, Va. D Appleton & Co, N. Y. R O Krimard, Tenn. W B Hughs, Mo. Mrs A L—, Ill. A H Fleisher, Iowa. J P Marshall, N. Y. Mrs A A Henry, Ill. J T Comee, Mass. J Tavender, N. Y. S C Slade, Minn. B H Mooney, N. H. Mrs H M Logan, Ill. J H Garey, Pa. N D Wight, Mass. Eld. J Craig, Mass. A Z Given, Ill. W S Gallegly, Ill. Mrs W McCaul, Wis. Mary Fowl, O. K Kugler, Pa. Wm Howeth, Texas. E W Reid, N. Y. L. G. Parrish, N. J. Miss S Wright, Va. L L Chamberlain, Mo. W H Wordwell, O. J J Dunn, O. J P Jaeger, Wis. J H Turner, Del. M J Lewis, Wis. Mrs J D Hyde, *Ohio*. P A Stiffa, Ill. M H North, Mass. A Yount, Wis. J Burt, N. Y. H T S Lewis, N. Y. Mrs H C Brown, Ind. Mary R Cambell, Kan.

WORDS OF ENCOURAGEMENT.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." *Precious words* which encourage God's tried and tempest-tossed children. Let us by faith grasp them, and with pa- [illegible] hearts of the Holy Ghost, which [illegible] us."

Past experience has taught some of us that God is not slack concerning his promises, but is long suffering; and when many times, in our impetuosity, we rush along with a zeal which is not always according to knowledge, has he not whispered to our hearts, through the word, "Be still, and know that I am God." Are we not to *wait* with patience, after having done the will of God?

The word assures us that "God is not unrighteous to forget your labor of love which ye have shewed toward his name," and we are also exhorted, *every one* of us, to "shew the same diligence to the full assurance of hope unto the end." Dear brethren, partakers of the high calling, let us *endure* as good soldiers, claiming the promises, "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." (James, 1: 12.)

Should we be called to pass a little way through this time of trouble, God will give grace to *endure*, and prove to us that this refining process is what we needed to perfect us. We ought to desire to be kept in the *furnace* until his image is perfectly reflected in us. Then we shall be "satisfied when we awake in his likeness." O let us with renewed courage and faith go forth in the strength of Israel's God, and battle for truth, not thinking of "hopes deferred," but thinking and yearning more earnestly for the precious ones who must be brought into the light during this *gathering time*.

May God help us to "go forth bearing precious seed that we may come again with rejoicing, bringing our sheaves with us." MRS. N. H. B.

NOTICE.—As we now propose to change to a *Monthly*, the next paper will be due July 15th, and in the meantime let all who want the paper, *and whose subscription has expired*, write, or they will not receive the next number. All can, at least, afford to send a postal card.